

قَسِيدَةُ الْبُرْدَةِ

Qasída al-Burdah

The Ode of the Mantle

Qasida al-Burda
An Analogy of Arabic and Urdu Poems
Second Edition 2013

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اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى

آلِهِ وَصَلِّهِ أَفْضَلَ صَلَواتِكَ وَعَظَمَتِكَ

مَعْلُوماتِكَ وَبَارِكْ وَسَلِّمْ



The Chamber of the Blessed Mantle houses the latticed silver canopy under which the Blessed Mantle and the Holy Banner of Muhammad are kept in their golden chests



The Burda in the Topkapi Museum, Istanbul

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْفَاتِحَةٌ إِلَى حَضْرَتِ النَّبِيِّ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ	لَا إِلَهَ إِلَّا اللَّهُ يَا قَرْدُ يَا صَمَدُ
لَبِسْتُ ثَوْبَ الرَّجَاءِ وَالنَّاسُ قَدْ رَقَدُوا	وَبِئْتُ أَشْكُو إِلَى مَوْلَايَ مَا أَجِدُ
وَبِالصَّجِيعَيْنِ وَالْعَمَّيْنِ قُدُّوْنَا	وَبِالْحَسَنِ وَالْحُسَيْنِ اذْهَبْ لَنَا سَنَدُ
أَشْكُو إِلَيْكَ أُمُورًا أَنْتَ تَعْلَمُهَا	مَا لِي عَلَى حَمْلِهَا صَبْرٌ أَوْ لَا جَلْدُ
ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ شَافِعِنَا	فِي يَوْمٍ لَا يَنْفَعُ الْوَالِدُ وَلَا وَلَدُ
فَلَا تَرُدُّهَا يَا رَبِّ خَائِبَةً	فَبَحَرَ جُودِكَ يَوْمَ كَمْ يَرِدُ
ثُمَّ الصَّلَاةُ عَلَى الْهَادِي وَعِثْرَتِهِ	مُحَمَّدُ الْمُصْطَفَى مَا مِثْلُهُ وَاحِدُ
لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ	لَا إِلَهَ إِلَّا اللَّهُ مِنْ اللَّهِ تَرْجُو الْعُفْرَانُ
وَصَلِّ بِقَلْبٍ حَاضِرٍ غَيْرِ غَافِلٍ	وَلَا تَلْهُوَا الَّذِي كَرِ الْمَقَابِرِ وَالْكَفَنُ
عَلَيْكَ بِتَقْوَى اللَّهِ فِي السِّرِّ وَالْعَلَنِ	وَقَلْبِكَ نَخِيفُهُ مِنَ الرَّجْسِ وَالذَّرَنِ
وَمَا هَذِهِ الدُّنْيَا بِدَارِ إِقَامَةٍ	وَمَا هِيَ إِلَّا كَالطَّرِيقِ إِلَى الْوَطَنِ

وَيَا رَبِّي عَامِلْنَا بِلُطْفِكَ وَاكْفِينَا	بِجُودِكَ وَاعْصِمْنَا مِنَ الزَّيْغِ وَالْفِتَنِ
وَوَفِّقْ وَسَلِّدْ وَصَلِّحِ الْكُلَّ الْوَحْدَيْنَا	لِسُنَّةِ خَيْرِ الْخَلْقِ وَالسَّيِّدِ الْحَسَنِ
عَلَيْهِ صَلَوةُ اللَّهِ ثُمَّ سَلَامُهُ	صَلَوةٌ وَتَسْلِيمٌ إِلَى آخِرِ الزَّمَانِ
حَسْبِيَ رَبِّي جَلَّ اللَّهُ مَا فِي قَلْبِي غَيْرُ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
أَخَذْنَا بَابَ مَوْلَانَا كَرِيمٍ لَيْسَ يَنْسَانَا	وَصَدَّقْنَا بِمَا جَاءَنَا هُوَ الصَّادِقُ رَسُولُ اللَّهِ
مُحَمَّدٌ قَالَ يَا رَبِّي سَوِّ إِلَيَّ أَمَّتِي بَعْدِي	تُسَاحِبُهُمْ مِنَ الذَّنْبِ وَغَقَّارِ الذُّنُوبِ اللَّهُ
مُحَمَّدُ زَيْنُ كُلِّ الزَّيْنِ لَهُ شَقَّ الْقَمَرِ نِصْفَيْنِ	عَرَجَ فِي لَيْلَةِ الْاِثْنَيْنِ إِلَى الْخُصَرَاءِ وَعَرْشِ اللَّهِ
وَصَلَّى اللَّهُ عَلَى الْهَادِي مُحَمَّدُ سَاكِنِ الْوَادِي	سَأَلْتُ اللَّهَ يَرْحَمْنَا بِجَاهِكَ يَا حَبِيبَ اللَّهِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ

فِي حُبِّ سَيِّدِنَا مُحَمَّدٍ

نُورِ لِبَدْرِ الْهُدٰى مُتَمِّمٌ

قَلْبِي يَحْنُ إِلَى مُحَمَّدٍ

مَا زَالَ مِنْ وُجْدِهِ مُتَيِّمٌ

مَا لِي حَبِيبٌ سِوَا مُحَمَّدٍ

خَيْرِ الرُّسُولِ النَّبِيِّ الْمَكْرَمِ

شَوْقِي الْمَحِبِّ إِلَى مُحَمَّدٍ

أَفْنَاهُ ثُمَّ بِهِ تَهَيَّمُ

فِي الْحَشْرِ شَافِعُنَا مُحَمَّدٍ

مُنْجِي الْخَلَائِقِ مِنْ جَهَنَّمَ

مِيْلَادُ سَيِّدِنَا مُحَمَّدٍ

أُمُّ الْقُرَى بَلَدُ مُعَظَّمِ

أَحْيَا الدُّجَا زَمَنًا مُحَمَّدٍ

مَوْلَاهُ سَلَمَةٌ وَكَلَمٌ

يَا رَبِّ صَلِّ عَلٰى مُحَمَّدٍ يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ

أَدْعُوكَ أَحْمَدُ يَا مُحَمَّدُ	يَا سَيِّدَ الرُّسُلِ الْمُقَدَّمُ
إِشْفَعْ إِلَى اللَّهِ يَا مُحَمَّدُ	يَوْمَ الْقِيَمَةِ كَيْ أَنْعَمُ
أَرْجُوا الشِّفَاعَةَ مِنْ مُحَمَّدٍ	لَوْ كُنْتُ أَرْتَكِبُ الْمُحَرَّمَ
مَنْجَا وَمَلْجَأُنا مُحَمَّدُ	يَوْمَ الْهُوَانِ بِهِ تَحْشَمُ
وَالنُّورُ جَاءَ بِهِ مُحَمَّدُ	وَالْحَقُّ بَيِّنٌ وَإِنْ تَكَلَّمَ
عَلَى السَّمَاءِ سَمَاءُ مُحَمَّدُ	جِبْرِيلُ قَالَ لَهُ تَقَدَّمَ
وَالْجَنَّةُ حِينَ غَزَا مُحَمَّدُ	مِنْهُمْ مَلَائِكَةُ مُسَوِّمُ
قَلْبِي مَرِيضٌ جِسْمِي عَلِيلُ	لَيْسَ شِفَايَ سِوَاءِ مُحَمَّدُ
وَالدِّينَ أَظْهَرُهُ مُحَمَّدُ	وَالْكَفْرَ أَبْطَلُهُ فَهَدَّمَ
صَلِّ إِلَهُ عَلَى مُحَمَّدُ	وَأَلِّ كُلهِمِ وَسَلِّمُ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ	

Chapter One

فِي ذِكْرِ مَحَبَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Concerning The Love Of Rasulallah Sallallahu Alayhi Wasallam

In this chapter Allamah Busiri R.A. speaks of his love for Rasulallah Sallallahu Alayhi Wasallam. He tries to conceal this love and who his beloved is. For this reason he has not mentioned the name of Rasulallah Sallallahu Alayhi Wasallam, directly in the whole chapter. By mentioning places and things close to Madinah, he alludes to Rasulallah Sallallahu Alayhi Wasallam. Due to this excessive love and devotion for Rasulallah Sallallahu Alayhi Wasallam, he has become completely restless, thus exposing this love to everyone.

تَمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ	الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ
Praise be to the one who was chosen by Allah since eternity	All praise be to Allah, the Creator of mankind from nothingness
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ	مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
On Your Beloved, the Best of All Creation	My Master, descend peace and blessings continuously and eternally (non-existence)
مَزَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بَدَمٍ	أَمِنْ تَذَكُّرٍ جَيْرٍ إِنْ بَذَى سَلَمٍ
That tears mixed with blood are flowing from your eyes	Is it because of your remembrance of the neighbors of Dhi-salam (city near Madinah)
أَوْ أَوْمَضَ الْبَرْقُ فِي الظُّلُمَاءِ مِنْ إِصْمٍ	أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ
Or it is the lightning struck in the darkness of the night, from the mount of Idam (place near Madinah)	Or is it because of the breeze blowing from Kaazimah (one of the mountains of Madinah)
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفْنُ يَوْمٍ	فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمًّا
What is the matter with your heart, the more you tell it to come to its senses, the more it is distracted by love	What has happened to your eyes, the more you tell them to stop, the more they continue flowing
مَا بَيْنَ مَنْسَجِمٍ مِّنْهُ وَمُضْطَرِمٍ	أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتَمٌ
While his eyes are shedding tears and his heart is glowing ⁴	Does the fervent lover think that his love can be concealed
وَلَا أَرِقْتُ لِدُكْرِ الْبَانِ وَالْعَلَمِ	لَوْ لَا الْهُوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلَلٍ
Nor would you become restless at the remembrance of the cypress (tree) ⁵ and the high mountain ⁶	Had it not been for the love, you would not have shed tears at the ruins (of your beloved)
بِهِ عَلَيْكَ عَدُولُ الدَّمْعِ وَالسَّقَمِ	فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدْتُ
Borne against you by (two) reliable witnesses as your tears and your illness	How do you deny love after the testimony

مَثَلُ الْبَهَارِ عَلَى خَدَّيْكَ وَالْعَنَمِ	وَأَثْبَتَ الْوَجْدُ خَطِيئَةَ وَضَعِي
On your cheeks like yellow rose and the reddish tree	Love has ingrained two lines of fear, and withered your face
وَالْحُبُّ يَعْتَزُّ بِاللَّذَاتِ بِالْأَلَمِ	نَعَمْ سَرَى طَيْفٌ مِنْ أَهْوَى فَأَرَقَّنِي
And love transforms pleasure into pain	Yes! Thoughts of the beloved came to me at night and kept me awake
مِثِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلَمِ	يَا لَا تَمِمْ فِي أَهْوَى الْعُذْرِيِّ مَعْدِرَةً
From me to you if you do justice, you would not reproach me	You who reproach me, regarding my love for one of the tribe of Uzrah, excuse me
عَنِ الْوَشَاةِ وَلَا دَائِي بِمُنْحَسِمِ	عَدْتُكَ حَالِي وَلَا سِرِّي بِمُسْتَتِرِ
From those who malign (me), nor is there (something to) check my agony	My state of love has been expressed to you, and now my secret is no longer concealed
إِنَّ الْمُحِبَّ عَنِ الْعُدَّالِ فِي صَمَمِ	فَحَضَّنِي النَّصِاحَ لَكِنْ لَسْتُ أَسْمَعُهُ
For verily a lover is deaf to his reproaching critics	You have sincerely advised me, I did not heed it
وَالشَّيْبُ أَبْعَدُ فِي نَصَحِ عَنِ التُّهَمِ	إِنِّي أَتَمَمْتُ نَصِيحَ الشَّيْبِ فِي عَذَلِي
(Wisdom) in the advice of the elders is above suspicion	I regarded with suspicion the advice of the elders in reproaching me

Chapter Two

فِي مَنْعِ هَوَى النَّفْسِ

Concerning Restraining Lust And Carnal Desires

In this chapter Allamah Busiri R.A. mentions two reasons for restraining of lust and carnal desires.

Firstly: A person falls in love due to lust and carnal desires. After mentioning love in the first chapter he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah Ta'ala. Secondly: Restraining lust and carnal desires is essential for gaining love for Rasulullah Sallallahu Alayhi Wasallam. The love which has for Rasulullah Sallallahu Alayhi Wasallam, is a pure love and can only be attained by purifying oneself of lust and carnal desires.

مِنْ جَهْلِهَا بِذُرِّ الشَّيْبِ وَالْهَرَمِ	فَإِنَّ أَمَّارَنِي بِالسُّوءِ مَا اتَّعَظْتُ
Due to its ignorance, from the warning by grey hair and old age	Verily my soul which is laden evil did not heed the advice
ضَيْفِ الْمَرِّ بِرَأْسِي غَيْرَ مُحْتَشِمِ	وَلَا أَعَدْتُ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى
For a guest (death) that has lodged on (my) head nor did I honour (him)	And I have not prepared, for good deeds, a feast,
كَتَمْتُ سِرًّا أَبَدًا إِلَى مِنْهُ بِالْكُتَمِ	لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِرُهُ
I would have concealed my secret, which is exposed, by dyeing	Had I known that I would not be able to honour him (it)
كَمَا يُرَدُّ جَمَاحُ الْخَيْلِ بِاللُّجْمِ	مَنْ لِي بِرَدِّ جَمَاحٍ مِّنْ غَوَايَتِهَا
Just as unmanageable horses are restrained by resins	Who is there that can restrain my wayward-self from its waywardness
إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهَمِ	فَلَا تَرْمُ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا
For verily food, only increases sensual desires	Do not try, through sinning, to subdue sensual desires
حُبِّ الرِّضَاعِ وَإِنْ تَقَطَّمَهُ يَنْقَطِمِ	وَالنَّفْسُ كَالطِّفْلِ إِنْ تَهْمَلَهُ شَبَّ عَلَى
Loves suckling but when you wean it, will stop	Your self (desires) is like a child when breastfed
إِنَّ الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يَصِمِ	فَاصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤْلِيَهُ
Verily lust whenever it overpowers, gives either a mortal blow or tarnishes your character	Then stop its inclinations and beware that it does not overpower you
وَإِنْ هِيَ اسْتَحْلَتِ الْمَرْعَى فَلَا تُسِمِ	وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ
If it enjoys pasture, do not let it roam (graze) freely	And guard it while it is grazing in (the field of) actions

مِنْ حَيْثُ لَمْ يَدْرَ أَنَّ السَّمَّ فِي الدَّسَمِ

Since he does not know that there is poison in the fat (good)

كَمْ حَسَنْتُ لِدَّةَ اللَّمْرِ قَاتِلَةً

How often has pleasure been considered good, whereas it turned out to be deadly

فَرُبَّ لَحْمَصَةٍ شَرُّ مِنَ التُّخْمِ

For most times hungers (poverty) is more evil than overeating

وَإِخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ

And fear the evil of (both) hunger and satiation

مِنَ الْمُحَارِمِ وَالزَّمَّ حُمِيَةَ النَّدَمِ

Of forbidden sights and regard it as obligatory (upon yourself) to guard your eyes from forbidden things

وَأَسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اُمْتَلَأَتْ

And shed tears from those eyes which have become full (filled with haram)

وَإِنْ هُمَا لِحِصَالِكَ النَّصِيحِ فَأَتَّهِمِ

And if both of them give you sincere advice, regard them with suspicion

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَأَعْصِهِمَا

And resist both your self (nafs) and devil (shaytaan), and disobey them both

فَأَنْتَ تَعْرِفُ كَيْدَ الْخُصْمِ وَالْحَكَمِ

For you know well the deception of (such) an enemy or a wise (person)

وَلَا تُطِعْ مِنْهُمَا خَصْمًا وَلَا حَكَمًا

And do not obey them both (nafs and shaytaan) as an enemy or as a wise (person)

لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِّذِي عُقْمٍ

For verily I have attributed (claimed), through this, offspring from a barren woman

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلَا عَمَلٍ

I seek forgiveness from Allah from such sayings (preachings) which I do little practice upon

وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

And I was not steadfast (on deen) so then of what use (value) is my saying to you: "Be steadfast!" (on deen)

أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا اتَّعَمَرْتُ بِهِ

I command you to do good but I do not command myself to do the same

وَلَمْ أَصِلْ سِوَى فَرْضٍ وَلَمْ أَصُمْ

And I did not perform salaah nor did I fast except what was obligatory

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً

And I made no provisions before death of voluntary (nafl) worship

Chapter Three

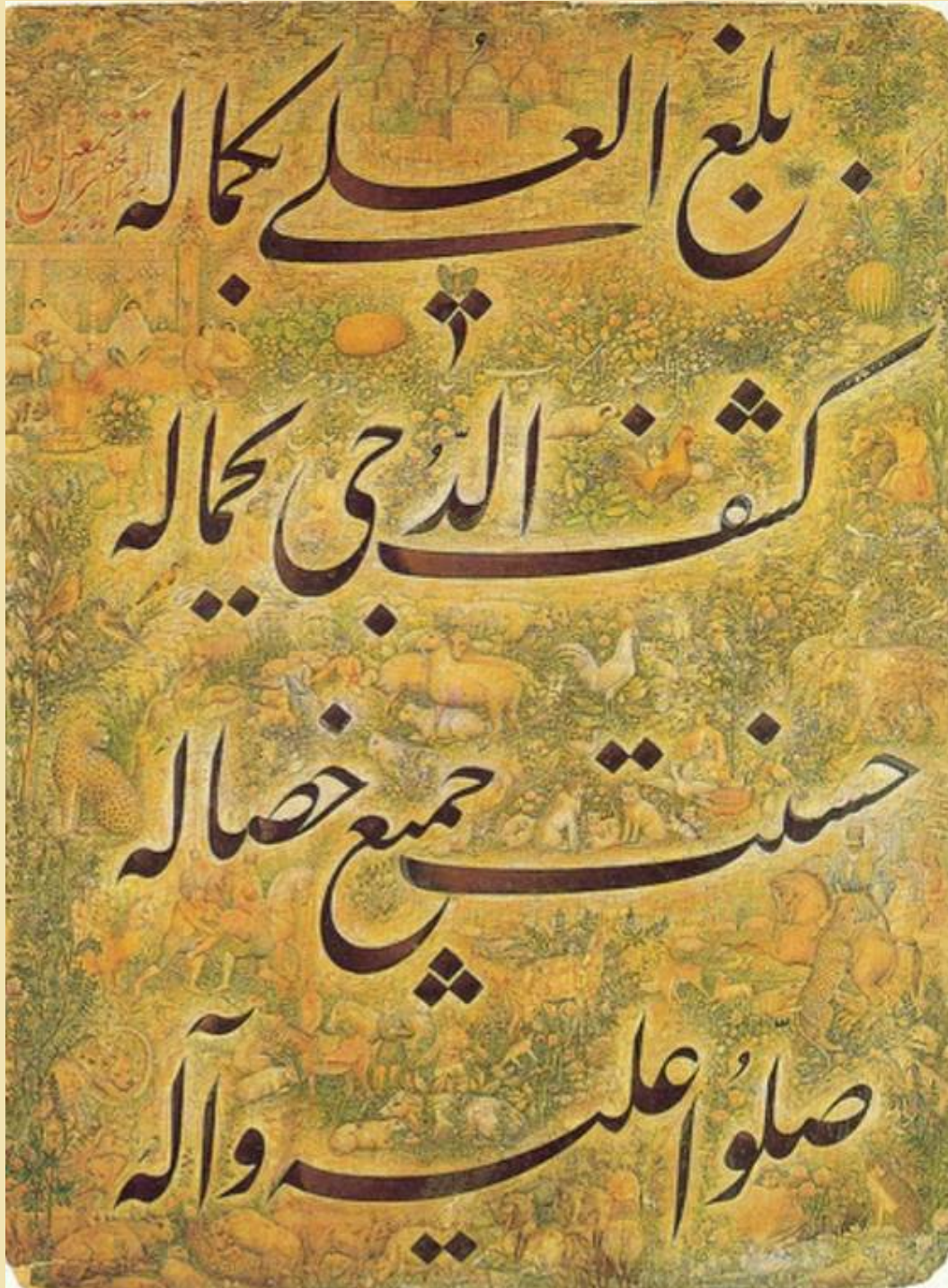
فِي مَدْحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Concerning the Praises of Rasulallah Sallallahu Alayhi Wasallam

After claming his love in the first chapter, and how to attain it, in the second Allamah Busairi R.A. begins the praises of Rasulallah Sallallahu Alayhi Wasallam. He openly declares his love and shows the great qualities and prefect character of Rasulallah Sallallahu Alayhi Wasallam. While showing his love he also shows the unrestricted and unlimited love which Allah Ta'aala has ability Allamah Busairi R.A. has for Rasulallah Sallallahu Alayhi Wasallam. When Allah Ta'aala has praised the beloved Nabi Sallallahu Alayhi Wasallam, then why should He and all of us also not try to excel in our praises and love for Rasulallah Sallallahu Alayhi Wasallam.

أَنِ اشْتَكَتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ	ظَلَمْتُ سُنَّةَ مَنْ أَحْيَى الظَّلَامَ إِلَى
Until his feet complained of injury due to being swollen	I transgressed the sunnat of him (Nabi, Sallallahu Alayhi Wasallam) who passed the night (in ibaadat)
تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ	وَشَدَّ مِنْ سَعْيٍ أَحْشَاءَهُ وَطَوَى
A stone beneath which is his delicate skin	And he tied and folded, on account of hunger, around his stomach
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ	وَرَأَوْدَتُهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ
Towards it, but he was (completely) disinclined due to his high courage	And high mountains of gold (tried to) tempt him
إِنَّ الضَّرُورَةَ لَا تَعْدُو أَعْلَى الْعِصَمِ	وَأَكَّدَتْ زُهْدَهُ فِيهَا ضُرُّ وَرَثَتِهِ
For verily need never prevails (overpowers) the infallible	His piety increased inspite of his need
لَوْلَا لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ	وَكَيْفَ تَدْعُوا إِلَى الدُّنْيَا ضُرُّ وَرَثَتِهِ
For had it not been for him this world would not have come out of non existence	For verily need never prevails (overpowers) the infallible
حَسَنْتُ جَمِيعَ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ	بَلَغَ الْعُلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ	

عَلَىٰ حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ	مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
On Your Beloved, the Best of All Creation	My Master, descend peace and blessings continuously and eternally
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ	مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ
And of both groups, Arabs and non Arabs	Muhammad (Sallallahu Alayhi Wasallam) is the leader of both worlds and both creations (man and jinn)
أَبْرَّ فِي قَوْلٍ لَا مِثْلَهُ وَلَا نَعَمَ	نَبِيِّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ
More truthful than him in saying "No" or "Yes"	Our Nabi, the one who commands (good), forbids (evil). There is non (parallel to him)
لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمٍ	هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
For every fear (and distress) that is going to come (on the day) of agony (and fears)	He is (Allah's) most beloved, whose intercession is hoped for
مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْفَصِمٍ	دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ
Clinging to a rope which will never snap	He called (people) towards Allah, so those who cling to him
اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَىٰ آلِهِ	



مَدْحُ رَسُولِ حُسْنِ جَمَالِ صِدْقِ مَقَالِ مُحَمَّدٍ رُوحِي فِدَاكَ

بَدْرُ التَّمَامِ بَحْرُ الْكَلَامِ	نُورُ الظَّلَامِ مُحَمَّدٌ رُوحِي فِدَاكَ
وَصَفُّ عَجِيبِ شَأْنٍ غَرِيبٍ	زَيْنُ حَبِيبٍ مُحَمَّدٌ رُوحِي فِدَاكَ
نَبِيُّ الْبِرَايَا جُودُ الْعَطَايَا	كَفُّ السَّخَايَا مُحَمَّدٌ رُوحِي فِدَاكَ
اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ	اللَّهُ اللَّهُ اللَّهُ مُحَمَّدٌ رُوحِي فِدَاكَ
عَوْنٌ مُعِينٌ مُعِينٌ فَتْحٌ مُبِينٌ مُبِينٌ	حَبْلٌ مَتِينٌ مَتِينٌ مُحَمَّدٌ رُوحِي فِدَاكَ
قُرْبُ الْوَصَالِ وَصَالِ عَيْشِ جَمَالِ جَمَالِ	عَقْلُ كَمَالِ كَمَالِ مُحَمَّدٌ رُوحِي فِدَاكَ
إِنْسٌ مَكَانِي مَكَانِي عَيْشُ زَمَانِي زَمَانِي	أَمْنٌ أَمَانِي أَمَانِي مُحَمَّدٌ رُوحِي فِدَاكَ
أَحْمَدُ وَهَادِي وَهَادِي زُهْدٌ وَزَادِي وَزَادِي	يَوْمُ الْمُعَادِي مُعَادِي مُحَمَّدٌ رُوحِي فِدَاكَ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَنَّةُ وَنَعِيمُهَا سَعْدٌ لِمَنْ يُصَلِّي وَيُسَلِّمُ وَيَزِيدُ وَيُبَارِكُ عَلَيْهِ (صَلَّى اللَّهُ عَلَيْهِ)

وَلَمَّا تَمَّ مِنْ حَمْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرَانِ عَلَى مَشْهُورِ الْأَقْوَالِ

الْمَرْوِيَّةُ (صَلَّى اللَّهُ عَلَيْهِ)

تُوفِّي بِالْمَدِينَةِ الْمُتَوَرِّةِ الشَّرِيفَةِ أَبُوهُ سَيِّدُنَا

عَبْدُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ)

وَكَانَ قَدْ اجْتَاَزَ بِأَحْوَالِهِ بَنِي عَدِيٍّ مِنَ الطَّائِفَةِ

التَّجَارِيَّةِ (صَلَّى اللَّهُ عَلَيْهِ)

وَمَكَثَ فِيهِمْ شَهْرًا سَقِيمًا يُعَانُونَ سُقْمَهُ

وَشَكْوَاهُ (صَلَّى اللَّهُ عَلَيْهِ)

وَلَمَّا تَمَّ مِنْ حَمْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الرَّاحِجِ تِسْعَةُ أَشْهُرٍ

قَمَرِيَّةٍ (صَلَّى اللَّهُ عَلَيْهِ)

وَأَنَّ لِلزَّمَانِ أَنْ يَنْجَلِيَ عَنْهُ

صَدَاةُ (صَلَّى اللَّهُ عَلَيْهِ)

حَضَرَتْ أُمُّهُ لَيْلَةَ مَوْلِدِهِ سَيِّدُنَا أَسِيَّةُ وَسَيِّدُنَا مَرْيَمُ فِي نِسْوَةٍ مِنَ الْخَطِيرَةِ

الْقُدْسِيَّةِ (صَلَّى اللَّهُ عَلَيْهِ)

وَأَخَذَهَا الْمُخَاضُ فَوَلَدَتْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُورًا ائْتِلَأَ لَوْ سَنَاهُ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَا رَسُولَ اللَّهِ سَلَامٌ عَلَيْكَ يَا رَفِيعَ الشَّانِ وَالْدَّرَجِ

كُلُّ بَيْتٍ أَنْتَ سَاكِنُهُ لَيْسَ مُحْتَاجٌ إِلَى السُّرُجِ

وَجْهُكَ الْمَأْمُولُ مُحَجَّتُنَا يَوْمَ تَأْتِي النَّاسُ بِالْحُجَجِ

فَمَرِيضًا أَنْتَ عَائِدُهُ قَدْ أَعْطَاهُ اللَّهُ بِالْفَرَجِ

أَنْتَ مُرْشِدُنَا لِخَلْقُنَا فِي طَرِيقٍ غَيْرِ ذِي عَوَجِ

رَبِّ وَارْزُقْنَا زِيَارَتَهُ قَبْلَ قَبْضِ الرُّوحِ وَالْحَرَجِ

أَلْفِ صَلَّى اللَّهُ عَلَى الْمَدَنِيِّ سَيِّدِ الْعَرَبَانِ وَالْعَجَمِ



یا نبی سلام علیک یا رسول سلام علیک یا حبیب سلام علیک صلوات اللہ علیک

رحمتوں کے تاج والے دو جہاں کے راج والے
عرش کی معراج والے عاصیوں کی لاج والے

ہے یہ حسرت در پہ آئیں اشک کے دریا بہائیں
داغ سینہ کے دکھائیں سامنے ہو کر سنائیں

دور ہو غم کا کنارہ سرور عالم خدا را
دیکھئے ہم کو سہارا پار ہو بیڑا ہمارا

رنج و غم کھائے ہوئے میں دور سے آئے ہوئے میں
تم پہ اترا لے ہوئے میں ہاتھ پھیلائے ہوئے میں

اُمّت بے کس تمہاری در بدر پھرتی ہے ماری
کھتی ہے باہ وزاری المدد محبوب باری

حشر میں آپ بخشنا نار دوزخ سے بچانا
ہر مصیبت سے چھڑانا اپنے دامن میں چھپانا

جانکنی کے وقت آنا چہرہ انور دکھانا
عنبری زلفیں سونگھنا کلمہ طیب پڑھانا

میرے مولیٰ میرے سرور ہے یہی ارمان اکبر
پہلے قدموں پہ رکھیں سر پھر کہیں سر کو اٹھا کر

یا محمد بمن بے سروسامان مددے
قبلہ ۛ دیں مددے کعبۃ ایماں مددے

لیں لی غیرک یا سید کی مدنی
سوئیم افکن نظر بر من حیراں مددے

عاصیم پر گنہ ام سخت غریبی دارم
رحم فرما بہ غریبی غریباں مددے

یانبی کشتنی اُمت بکف ہمت تست
اندیریں ورطۂ غم صدمۂ طوفاں مددے

از احد احمد و محمود محمد شدنی
مظہر نور خدا مرشد پاکاں مددے

ماگدا یم تو سلطان دو عالم شدہ
شاہ شاہاں مددے شاہ گدایاں مددے

بار عصیاں بسر آوردہ جامی بدرت
یا رسول عربی شافع عصیاں مددے

المناجاة حضرت سيدنا إمام زين العابدين رضي الله عنه

يَا مُصْطَفَى يَا مُجْتَبَى إِرْحَمْ عَلَى عَصِيَانِنَا	بِجُبُورَةِ أَعْمَالِنَا طَمَعًا وَذُنُوبًا وَ الظُّلْمَ
إِنْ نَلَتْ يَارِيحَ الصَّبَا يَوْمًا إِلَى أَرْضِ الْحَرَمِ	بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمِ
مَنْ وَجْهَهُ شَمْسُ الصُّبْحِ مَنْ خَدُّهُ بَدْرُ الدَّجَى	مَنْ ذَاتُهُ نُورُ الْهَدَى مَنْ كَفُّهُ بَحْرُ الْهِمَمِ
قُرْآنُهُ بُرْهَانُ نَسَخِ الْأَدْيَانِ مَضَتْ	إِذْ جَاءَنَا أَحْكَامُهُ كُلُّ الصُّحُفِ صَارَ الْعَدَمِ
يَا لَيْتَنِي كُنْتُ كَمَنْ يَتَّبِعُ نَبِيًّا عَالِمًا	يَوْمًا وَلَيْلًا دَائِمًا وَارْزُقْ كَذَلِكَ بِالْكَرَمِ
أَكْبَادُنَا بِجُرُوحَةٍ مِنْ سَيْفِ هَجْرِ الْمُصْطَفَى	طُوبَى لِأَهْلِ بَلَدَةٍ فِيهَا النَّبِيُّ الْمُحْتَشَمِ
لَسْتُ بِرَاجٍ مُفْرَدًا بَلْ أَقْرَبَاءُ كُلِّهِمْ	فِي الْقَبْرِ اشْفَعْ يَا شَفِيعَ الْبَصَادِ وَ التُّونِ وَ الْقَلَمِ
أَوْلَادُهُ فِي دَارِهِ أَعْدَاءُهُ فِي نَارِهِ	صِدِّيقُهُ فِي غَارِهِ ذَاكَ الْعَتِيقِ الْمُحْتَشَمِ
فَأَرْوِقُهُ عَدِلُ الصِّفَا عُثْمَانُهُ عَيْنُ الْحَيَاءِ	أَلْمُرْتَضَى كَهْفِ الْوُهِى ذَاكَ الْعَلَى وَ الْمُحْتَرَمِ
صَلُّوا عَلَى عَيْنِ الصِّفَا بِنْتَ النَّبِيِّ الْمُصْطَفَى	أَلْفَاطِمَةُ خَيْرُ النِّسَاءِ يُنبِئُ عَنْ أَهْمَارِ الْكَرَمِ
يَا رَحْمَةَ الْعُلَمَاءِ أَنْتَ شَفِيعُ الْمَذْنُونِ	أَكْرَمُ لَنَا يَوْمَ الْحَزِينِ فَضْلًا وَ جُودًا وَ الْكَرَمِ
يَا رَحْمَةَ الْعُلَمَاءِ أَدْرِيكَ لِزَيْنِ الْعَابِدِينَ	مُحْبُوسِ أَيْدِي الظَّالِمِينَ فِي الْمَوْكِبِ وَ الْمُزْدَحَمِ

تَجَمُّدُ الْبَرَاءَةِ

خَيْرُ الْبَرِيَّةِ نَظَرُهُ إِلَى	مَا أَنْتَ إِلَّا كَنْزُ الْعَطِيَّةِ
يَابَحَرَ فَضْلٍ وَتَاجَ عَدْلٍ	جُدْ لِي بِوَصْلٍ وَصَلِّ قَبْلَ الْمُنِيَّةِ
كَمْ ذَا أَنْادِي يَا خَيْرَ هَادِي	يَكْفِي سُعَادِي سُعَادِي عَطْفًا عَلَيَّ
حَاشَاكَ تَغْفُلُ عَنَّا وَتَغْفُلُ	يَا خَيْرَ مُرْسَلٍ مُرْسَلٍ إِرْحَمْ شَجِيئًا
أَهْدِيكَ حُبِّي صَلَوَةُ رَبِّي	مَا دَامَ قَلْبِي قَلْبِي بِالذِّكْرِ حَيًّا

مُحْيِ الدِّينِ سُلْطَانِ الرَّجَالِ

مَوَالِي يَا مَوَالِي يَا مَوَالِي

فَقُلْتُ لِحُمْرَتِي نَحْوِي تَعَال

So I told my "Wine", Advance towards me.

سَقَانِي الْحُبُّ كَأَسَاتِ الْوَصَالِ

Cups of union Beloved gave me to drink

فَهَمْتُ بِسُكْرَتِي بَيْنَ الْمَوَالِي

In my intoxication, I understood the friends in my midst.

سَعَتْ وَمَشَتْ لِنَحْوِي فِي كُؤُوسٍ

Then it moved and walked to me in cups;

بِحَانِي وَادْخُلُوا أَنْتُمْ رَجَالِي

And become my Companion.

فَقُلْتُ لِسَائِرِ الْأَقْطَابِ مُؤَا

I said to all the Polar-Stars, Come and enter my State.

فَسَاقِي الْقَوْمِ بِالْوَالِي مَلَالِي

Because the Cup-Bearer of the Fraternity has filled my cup to the full.

وَهُمُّوا وَاشْرَبُوا أَنْتُمْ جُنُودِي

Be courageous and drink, you are my army,

وَلَا نِلْتُمْ عُلوِي وَإِصَالِي

But you neither attained my height nor my Union.

شَرِبْتُمْ فَضْلَتِي مِنْ بَعْدِ سُكْرِي

And you sipped from my cup, what I left after my deep "intoxication",

مَقَامِي فَوْقَكُمْ مَا زَالَ عَالٍ

But mine is higher ever.

مَقَامُكُمْ الْعُلَى جَمْعًا وَلَكِنْ

All your stations are high,

يُصَرِّفُنِي وَحَسْبِي دُو الْجَلَالِ

The Mighty One who changes my state and suffices.

أَنَا فِي خَضْرَتِ التَّقْرِيبِ وَحْدِي

I am singularly near to Him,

وَمَنْ ذَا فِي الْجَلَالِ أَعْطَى مِثَالِي

"Who is there among the Saints, so gifted as me?"

أَنَا الْبَارِئُ أَشْهَبُ كُلِّ شَيْخٍ

I am a White Falcon of every Mystic.

وَتَوَّجَنِي بِتِيْجَانِ الْكَمَالِ

And he crowned me with the Crown of Perfection.

كَسَانِي خَلْعَةً بِطَرَاكِ عَزَمٍ

He enrobed me with determination embroidered,

وَتَلَدَّنِي وَأَعْطَانِي سُؤَالِي

He adopted me and granted my request.

وَاطْلَعَنِي عَلَى سِرِّ قَدِيمٍ

Unto me He revealed the Ancient Secrets.

وَحُكْمِي نَافِذٌ فِي كُلِّ حَالٍ

So my Orders are effective under all circumstances.

وَوَلَّانِي عَلَى الْأَقْطَابِ جَمْعًا

And He made me a Filter over all the Polar-Stars.

لَصَارَ الْكُلُّ غَوْرًا فِي الزَّوَالِ	فَلَوْ الْقَيْتُ سِرِّي فِي بَحَارٍ
They would have at once dried up.	Had I thrown my secret into the oceans,
لَدُ كَتِّ وَاحْتَفَّتْ بَيْنَ الرِّمَالِ	وَلَوْ الْقَيْتُ سِرِّي فِي جِبَالٍ
They would have become pulverized.	Had I thrown my secret over mountains,
لَحِمِدَتْ وَانْطَفَتْ مِنْ سِرِّ حَالِي	وَلَوْ الْقَيْتُ سِرِّي فَوْقَ نَارٍ
It would have been at once extinguished by the secret of my mystic state.	Had I thrown my secret into fire,
لَقَامَ بِقُدْرَةِ الْمُؤَلَّى تَعَالِ	وَلَوْ الْقَيْتُ سِرِّي فَوْقَ مَيِّتٍ
He would have stood up with the power of Exalted God.	Had I thrown my secret over the dead,
تَمَرُّ وَتَنْقَضِي إِلَّا آتَالِي!	وَمَامِنَهَا شُهُورٌ أَوْ دُهُورٌ
Which flow but with my knowledge.	There are no months or ages,
وَتُعْلِمُنِي فَأَقْصِرُ عَنْ جِدَالِ	وَتُخْبِرُنِي بِمَا يَأْتِي وَيَجْرِي
And so, will you terminate your wrangles with me.	And they acquaint me with the present and the future, and they give me information.
وَأَفْعَلُ مَا تَشَاءُ فَالِاسْمُ عَالِ	مُرِيدِي هُمْ وَطَبْ وَاشْطَحْ وَغَنِّي
And act without restraint, for His name is Exalted.	Be courageous my disciple, be cheerful and sing, in ecstasy
عَطَانِي بِرِفْعَةٍ نِلْتُ الْمَنَى لِي	مُرِيدِي لَا تَخَفُ اللَّهُ رَبِّي
He has granted me the status through which I have attained high eminence.	Do not be frightened, my disciple, Allah is my Sustainer,
فِي وَشَاوُسُ السَّعَادَةِ قَدْ بَدَالِي	طُبُولِي فِي الْمَاءِ وَالْأَرْضِ دُقَّتْ
And I have been given the rank of Good-Luck.	My drums have been beaten in the heavens and earth,
وَوَقْتِي قَبْلَ قَبْلِي قَدْ صَفَالِي	بِلَادِ اللَّهِ مُلْكِي تَحْتَ حُكْمِي
And my time has been purified before my birth.	The Empire of Allah is under my command,
كَخَرْدَلَةٍ عَلَى حُكْمِ التَّصَالِ	نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا
It is like a mustard seed alongside my sovereignty.	I cast a glance at the entire Empire of Allah,
عَلَى قَدَمِ النَّبِيِّ بَدْرِ الْكَمَالِ	وَكُلُّ وَلِيٍّ لَّهِ قَدَمٌ وَآئِي
And I follow in the footsteps of the Holy Prophet, the Full Moon of Perfection.	Each Saint has a station,
عَزُومٌ قَاتِلٌ عِنْدَ الْقِتَالِ	مُرِيدِي لَا تَخَفْ وَاشْ فَاِنِّي
For I am a determined combatant in banie.	Do not be frightened, my disciple, of a Slanderer,

وَأَعْلَافِي عَلَى رَأْسِ الْجِبَالِ

And my banners fly on mountain tops.

وَأَقْدَامِي عَلَى عُنُقِ الرِّجَالِ

And my feet are on the neck of each Saint.

وَجَدِّي صَاحِبُ الْعَيْنِ الْكَمَالِ

And my ancestor is one possessed of an insight Perfect.

أَنَا الْجِيلِيُّ مُحَمَّدِي الدِّينِ اسْمِي

I am Al Jilani, my name is Muhiyuddin,

أَنَا الْحَسَنِيُّ وَالْمُخَدَّعُ مَقَامِي

I am Hassani and my abode is my cell,

وَعَبْدُ الْقَادِرِ الْمَشْهُورِ اسْمِي

ABDUL QAADIR is my famous name.

Chapter Five

فِي ذِكْرِ يُمْنِ دَعْوَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Concerning the Blessedness of the Invitation (Calling Towards Islam) of Rasulullah Sallallahu Alayhi Wasallam

تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ	جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً
Walking towards him on shins (truck) without feet	The trees answered his call, prostrating
فَرَوْعُهَا مِنْ بَدْيِ الْحَطِّ فِي اللَّقَمِ	كَأَنَّهَا سَطَرَتْ سَطْرًا لَمَّا كَتَبَتْ
With their branches, calligraphically writing of his perfection	It is though writing lines that were written
تَقِيهِ حَرَّ وَطِيسٍ لِلْهَجِيرِ حَمٍ	مِثْلُ الْغَمَامَةِ أَذَى سَارَ سَائِرَةً
Sheltering him from the intense heat, (as that) of an oven in the blazing summer	Like the cloud following him wherever he went
مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةَ الْقَسَمِ	أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ
A connection with his heart (which shows) the truth of my oath	I take an oath (of truth) by the moon that was split, it bears
وَكُلَّ طَرَفٍ مِنَ الْكُفَّارِ عَنْهُ عَمٍ	وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ
While every eye (of the disbelievers) was blind him	What excellence qualities and noble deeds the cave contained (in it)
وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرَمٍ	فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيقُ لَمْ يُرَ يَا
And they were satiny "There is no one in the cave"	The truth (sidq) and the true(siddique) in the cave were not seen (by the disbelievers)
خَيْرِ الْبَرِّيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ	ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى
Lay an egg, or spin a web for the best of creation	They thought a wild dove and a spider would not
مِنْ الدُّرُوعِ وَعَنْ عَالٍ مِنَ الْأُطْمِ	وَقَايَةِ اللَّهِ أَغْنَتْ عَنْ مُصَاعَفَةٍ
From armors and high forts	The protection of Allah (made him) dispensed with double
إِلَّا وَنِلْتُ جَوَارًا مِنْهُ لَمْ يُضْمِ	مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ
I receive shelter from him which was not misused	Whenever time caused me any distress and I took refuge in him

إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمٍ	وَلَا التَّمَسُّتُ غَنَى الدَّارَيْنِ مِنْ يَدِهِ
But I received a great gift the best hand that was ever kissed	I did not ask for the wealth of the two worlds from his hand
قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنَمْ	لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ
Heart does not sleep , when eyes sleep	Do not deny that his dreams are revelations (wahi), for verily his
فَلَيْسَ يُنْكِرُ فِيهِ حَالُ مُحْتَلَمٍ	وَذَلِكَ حِينَ بُلُوغٍ مِنْ نُبُوَّتِهِ
At that time dreams cannot be denied	And this was at (the period of) puberty of his prophethood
وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَّهَمٍ	تَبَارَكَ اللَّهُ مَا وَحْيِي بِمُكْتَسَبٍ
Nor was any Nabi accused (of lying when) giving knowledge of the unseen	Great are the blessings of Allah that wahi is nor earned
بِدُونِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمْ	آيَاتُهُ الْغُرُّ لَا يَخْفَى عَلَى أَحَدٍ
Without it justice cannot be established amongst people	His miracles are (completely) clear, not hidden from anyone
وَأَطْلَقْتُ أَرْبَابًا مِنْ رِبْقَةِ اللَّمَمِ	كَمْ أَتْرَأْتُ وَصَبًّا بِاللَّمْسِ رَاحَتُهُ
And set free the insane from the chains (fetters) of insanity	How often has his hand granted freedom (cure) from disease by (his) touch
حَتَّى حَكَتْ عُرَّةً فِي الْأَعْصِرِ الدُّهْمِ	وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ
Until it resembled a white spot on black times	He revived the starving year (of famine) through his dua
سَيِّبًا مِّنَ الْيَمِّ أَوْ سَيْلًا مِّنَ الْعَرَمِ	بِعَارِضٍ جَادَ أَوْ خَلَّتِ الْبِطَاحُ بِهَا
Gushing forth from the sea or like the torrential flood of Arim	By means of a cloud which rained so abundantly, you would think large rivers
اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ	

Chapter Ten

فِي ذِكْرِ الْمَنَاجَاتِ وَمَخْرُجِ الْحَاجَاتِ

Concerning the Seeking of Salvation and the Requisition of Necessities

After repenting Allamah Busairi (R.A) now takes refuge in his for Rasulullah Sallallahu Alayhi Wassallam as a means for his salvation. Due to his sins, he is deserving of Allah's punishment but wishes and hopes that through the intercession and assistance of Rasulullah Sallallahu Alayhi Wassallam he will receive salvation. His only hope is to love Rasulullah Sallallahu Alayhi Wassallam and gain his intercession. Allamah Busairi (R.A) ends this poem by conveying Durood and Salaams upon Rasulullah Sallallahu Alayhi Wassallam, his family, Khualafae-Rashideen and his Sahabah Radiyallahu Anhum. He also concludes with a Du'ah to Allah Ta'ala to forgive him, the reciter and all the people who are a means of propagating this poem. May Allah accept this effort and include us all amongst his pious servants, Ameen.

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوذُ بِهِ	سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ
Most generous of mankind, I have no one to take refuge in	Except you at occurrence of widespread calamity.
وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي	إِذَا الْكَرِيمُ تَحَلَّى بِاسْمِ مُنْتَقِمِ
And O messenger of Allah, your exalted status will not diminish, because of me (intercession on my behalf)	When most Bountiful (Allah Ta'ala) will manifest (Himself) by the name of the punisher
فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَرُهَا	وَمِنْ عُلُومِكَ عِلْمُ اللُّوحِ وَالْقَلَمِ
For verily amongst your bounties is this world, and the hereafter	And part of your knowledge is knowledge of the Preserved Tablet (Lowh), and the Pen
يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ	إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ
my soul do not become despondent due to your grievous sins	Verily major sins when pardoned are minor
لَعَلَّ رَحْمَةً رَبِّي حِينَ يَقْسِمُهَا	تَأْتِي عَلَى حَسَبِ الْعُصْيَانِ فِي الْقِسْمِ
Perhaps the mercy of my Lord when distributed,	Would be distributed in proportion to the sins
يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ	لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ
My Lord (Sustainer)! Make my hopes, not unfulfilled	By you, and make my reckoning (of deeds) not destructive
وَأَلْطَفْ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ	صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمِ
Be kind to Your Servant in both the worlds, for verily his	Patience, when called upon by hardships (calamities), runs away
وَأُذِّنْ لِسُحُبٍ صَلَاحٍ مِنْكَ دَائِمَةً	عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمِ
So order clouds of blessings (salutations) from you perpetually	Upon Nabi Sallallahu Alayhi Wasallam abundantly and gently
مَا رَمَحَتْ عَذَابَاتِ الْبَانِ رِيحُ صَبَا	وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالنَّعَمِ

And (as long as) the camel riders make their camels march with the
enchanting songs

As long as the easterly breeze makes the branches of cypress rustle

وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ

And Ali and Uthman (Radiyallahu Anhum), the people of nobility

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ

(Then) be pleased with Abu-bakr and Omar (Radiyallahu Anhum)

أَهْلَ التَّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ

The people of piety, knowledge, clemency and generosity

وَالْأَلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ

And upon his family his Sahabah, then upon those who follow them

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

وَحُسْنَ خَاتِمَةٍ يَا مُبْدِيَاءَ النِّعَمِ

يَا رَبِّ جَمْعًا طَلَبْنَا مِنْكَ مَغْفِرَةً

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

مُحَمَّدٍ الْمُصْطَفَى الْمُخْصُوصِ بِالْكَرَمِ

يَا رَبِّ صَلِّ عَلَى مَنْ حَلَّ بِالْحَرَمِ

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

وَاعْفِرْ لَنَا ظِمْمَهَا يَا بَاسِطَ النِّعَمِ

وَاعْفِرْ لِقَارِئِهَا وَاعْفِرْ لِسَامِعِهَا

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

فَرِّجْ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ

أَبْيَانُهَا قَدْ أَتَتْ سِتُّونَ مَعِ مِائَةً

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

فَاغْفِرْ بِهَا دَيْنَنَا يَا وَاسِعَ الْكَرَمِ

أَبْيَانُهَا قَدْ أَتَتْ سِتُّونَ مَعِ مِائَةً

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

أُتْبِرُ بِهَا عَيْبَنَا يَا وَاسِعَ الْكَرَمِ	أَبْيَانُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ	يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
أَصْلِحْ بِهَا مَالَنَا يَا وَاسِعَ الْكَرَمِ	أَبْيَانُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ	يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
يَتْلُوهُ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ	وَاعْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ	يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
وَأَسْمِهِ قَسَمٍ مِنْ أَعْظَمِ الْقَسَمِ	بِحَاجَةٍ مِنْ بَيْتِهِ فِي طَيْبَةِ حَرَمِ
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ	يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
وَأَنْدُ ضَيْرَ خَلْقِ اللَّهِ كُلِّهِمْ	نَبْلِغَ الْعِلْمَ نِيْهِ أَنْهُ بَشَرٌ
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ	يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خْتَمِ	وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ	يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ	فَاعْفِرْ لَنَا شِدْهَا وَاعْفِرْ لِقَارِئِهَا

I ask of you all goodness O You the Most Generous and Most

Forgive its writer and its reader

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ

On Your Beloved, the Best of All Creation

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

My Master, descend peace and blessings continuously and eternally

أَلْفَاتِحَةٌ إِلَى خَضِرَتِ النَّبِيِّ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ